

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SANDWICH ISLANDS.

STATION AT OAHU.

(Continued from p. 19.)

April 10, 1822. The business respecting the designation of Auna to labour in this field, being finished, he and his wife took an affectionate leave of us and of Mr. Ellis, and embarked with Taumuarii and Kaahumanu, for the windward islands, to commence their labors, and to attend their patrons in their tour, expecting to return in the course of two or three months. Auna is a chief from the Society Islands; possesses a tall, commanding figure, and placid, benignant countenance; and is intelligent, sober, discreet, and humbly devoted to the cause of missions. He prays in his own family, and in the family of Kaahumanu; keeps a journal, neatly written, in his native language; and carefully takes and preserves skeletons of the sermons he hears.—He was with Pomare in the battle at Tahiti, in the last struggle to exterminate christianity; witnessed the triumphs of the Lord of Hosts, and the downfall and destruction of the "foolish idols that Tahiti worshipped." His wife is, in some respects, like him as to the degree of civilization to which she has advanced. She is rather above the middling stature of American females. Marks of vivacity and energy appear in her full round face and black sparkling eyes. She dresses much like females in common life in civilized lands. It is a pleasure to hear this happy christian pair converse and sing in their native tongue.

Description of a Salt Lake.

May 27. The Deputation, in company with Messrs. Thurston, Bingham, Loomis, and Harwood, visited the Salt Lake, one of the finest natural curiosities, which the islands afford. It is situated among barren hills, about six miles W. N. W. of Honoruru. It is an insulated body of water, about two miles in circumference, a small distance from the sea, and probably a little above its level; and is entirely saturated with common salt. It has no apparent connexion with any stream or body of water, but is supplied by a spring, which rises on its margin, at the foot of the hill that bounds it on the west. It has been supposed by some to be affected by the tides of the ocean, by means of a subterranean passage, but the variation of its depths

must rather be the effect of the wet and dry seasons, or of rain and evaporation, than of the ebbing and flowing of the tide. The water, as it issues from the spring, though more strongly impregnated with salt, than common sea water, is much less so than the water in the pond, which is subjected to the process of evaporation by the intense rays of a vertical sun. The salt crystalizes in immense quantities at the bottom, and forms a continuous white crust from shore to shore. It has a beautiful appearance, seen through the still, transparent waters of this miniature sea.

The stones near the shore, which rise just above the smooth surface of the water, are crested with beautiful white crystals of salt. The salt, thus formed without the assistance of art, is procured in considerable quantities by the natives, both for their own consumption, and for the supply of ships. Still larger quantities are by the people procured on the seashore, by means of little artificial reservoirs of sea water, filled by the flowing of high tides and allowed to evaporate.

In procuring specimens of the curious crystals at the salt lake, we slipped off our shoes and attempted to walk upon the crystalline bed, but found its rugged surface far less pleasant to the naked foot than to the eye, but on returning to the shore for relief, found the salinous mud just above the margin of the water to be still more intolerable.

Efforts to acquire the Language.

June 19. For several weeks Mr. Ellis, who heartily approves of our general method of writing the language, at least of the bases of our system of orthography, has been associated with us in the diligent study of the language, which appears at every step to be nearly allied to the Tahitian, with which he has obtained very thorough acquaintance. Two hours in the morning, and one in the evening, are usually devoted to a united effort to collect, define, and pronounce, such words and phrases as we can obtain from the natives. It affords the Deputation a little amusement to see Messrs. Ellis, Thurston, and Bingham, seated around a large table, each with his pen in his hand, earnestly consulting their living oracles, Hopu, Honorii, and Kahuku, while the rest of the family, with attentive eyes and ears, are endeavoring to gather wisdom from the jargon of their dry discussions about the sound, and

sense, and various uses of Hawaiian words and phrases; while all in their turns are making efforts, successful and unsuccessful, to speak a language, to which their tongues and ears have been so little accustomed. The pleasure of the cheerful hours is increased by the sensible progress made, for our future usefulness. Messrs. E. T. and B. having entered into an agreement to write composition in the language for the purpose of improvement. Two of us read this evening our first essays in the language, not exceeding five minutes in length, and submitted them to inspection and criticism. By referring them to our best reviewer, Hopu, they are found to be not without their errors and imperfections.

First Christian Marriage.

Aug. 11. Sabbath:—A peculiarly interesting day. Mr. Ellis preached in the morning to a very full house, the king and queen being present. At the opening of the service, the marriage of Thomas Hopu to Delia, a promising native female, who has been instructed in the family, and who gives some evidence of loving the Gospel, was publicly solemnized, the ceremony being conducted in the Hawaiian language. Agreeably to the practice in the Society Islands, the parties subscribed their names to the following note, in a blank book, provided for the purpose, together with the witnesses as follows:

"Married by the Rev. H. Bingham,
Aug. 11, 1822. THOMAS HOPU,
Witness, DELIA."
Daniel Tyerman,
Geo. Bennet,
James Kahuhu.

This is, doubtless, the first marriage ever celebrated in these islands agreeably to the customs of christians. But we hope the practice will prevail, till the dreadful abuses of this sacred institution in these polluted islands, shall be corrected.

Rev. Mr. Tyerman.

At 11 o'clock, Mr. Tyerman preached an interesting and faithful sermon intended as his farewell discourse, and took leave of the congregation, to which he had preached almost every week for nearly four months, expressing his gratitude for the kindness he had received from them, and his ardent wishes for their best good. Should those, who are not acquainted with him, be desirous to conceive of him in the character of an affectionate, paternal pastor taking leave of the little con-

gregation at Honoruru, they might perhaps be assisted, by recollecting the interesting tract entitled "The Dairyman," which is from his pen. He left his church and congregation at Newport, Isle of Wight, to engage in the present tour.

The King's progress in Learning.

The king, during the last 16 days, has made very rapid improvement in reading, spelling and writing, being instructed daily, so that he is now able to indict, and to pen in a fair legible hand, a very decent letter. The queen, having begun earlier to write, has made equal attainments. The following is a translation of the king's first letter, indicted and written by himself, in his own language, and addressed to the principal chief of Huahine, by the hand of Mr. Ellis. This chief, whose name is Mahina, has lately lost a favorite son, his expected successor.

Hawaii, Aug, 16, 1822.

Mahina,

I will now make a communication to you. I have compassion towards you, on account of your son's dying. My love to you, with all the chiefs of all your islands.

I now serve the God of you and us. We are now learning to read and write.

When I shall become skilful in learning, I will then go and see you.

May you be saved by Jesus Christ.

RIHORIMO, TAMAHAMAHA, 2nd.

During the lucid days, which the king has enjoyed for two or three weeks, he has had his table spread in decent order, where he often received gentlemen politely at his meals; and as we have repeatedly dined and supped with him, he has generally requested to have a blessing asked and thanks returned at his table. In this he is seconded by Kamamānu. In addition to these flattering appearances, we have some reason to hope, that a few, who attend very constantly on the means of grace which they enjoy, are sincerely inquiring *what they must do to be saved.*

Sailing of the Deputation.

[The English Deputation sailed from the islands, on the 22d of August, after having resided there four months. On parting, Mr. Tyerman presented to the Mission Family a poetic Farewell, from which we make the following extract.]

Should I, your favoured guest, survive the storm—
And pains, which may abide me in my course,
Tossing from isle to isle, from shore to shore,
Through climes untri'd, and perils yet unknown;
And reach again, in peace, the favoured land,
Which gave me birth,—affection for you all,

Shall warm my breast, while many a fervent prayer
 Shall plead for your prosperity. Be valiant
 In the best of causes. It is the cause
 Of God, which you espouse : and Energy
 Divine ensures you safety and success ;
 An Eye, which never sleeps, shall ever guard you ;
 A Hand shall guide, which never, never errs ;
 While the beauteous rainbow, which so oft
 Adorns the sides of yonder mountains fair,
 Shall fix your faith on Him, who knows no change.
 Let yonder foaming sea tell you of Him,
 Whose love's immeasurably vast ; the rocks,
 On which you dwell, shall preach to you the Rock
 Of Ages. O'er your dwelling place, the sky
 Serene shall speak of that blest world, whose sky
 No clouds deform.

Extract of a letter from the Rev. H. Bingham, to
 the Editor of the Recorder, dated Oahu, Sand-
 wich Islands, March 10, 1823.

"Much, very much have we allowed us
 for our comfort under the various toils and
 trials of missionary life. The Lord pros-
 pers our way. He has inclined the ear of
 the Rulers of these Islands to listen to the
 sound of the gospel. They have publicly
 acknowledged the Christian Sabbath, and
 to some extent prohibited labor and sport
 on that sacred day, and habitually attend
 themselves on the public worship of Jeho-
 vah, whom they now acknowledge as their
 God. Kings and priests are stretching out
 their hands to us to receive instruction, and
 individual chiefs are desirous to engage
 and secure instructors for themselves and
 their people, from among those who are
 daily expected to come from your shores,
 to enter into our extended labours, and to
 occupy these widening, whitening fields.
 Could you see on a Sabbath morning, at
 the sound of the 'church-going-bell,' a
 thousand natives including the king and
 principal chiefs of the islands, emerging
 from the village, walking across the plain,
 filling the house of prayer, and crowding
 about the door and windows to hear the
 voice of prayer and praise within, and the
 accents of Divine mercy inviting them to
 hear and live, your soul would rise in invo-
 cation—"Awake, O heavenly wind and
 blow ;" and you would long, with panting
 heart and trumpet tongue, to call on all
 who love the souls of the heathen, to pray
 without ceasing, that the purifying and
 life giving Spirit of God may be poured
 out upon them in rich effusion, till the
 King of saints should have full possession
 of the hearts of this people, destroy their
 lusts and the power of Satan, and give
 them joyful victory over the world, and an
 incorruptible inheritance among the saints
 in light.

"Could you have seen them with pro-
 fered sympathy and kindness, in decent

and respectful order, following with me the
 remains of our sweet little Levi Parsons to
 his early grave in this heathen land, you
 would not only have sympathized with me
 and the bereaved mother confined to her
 room while this lovely loan was taken from
 her fond embrace, but you would have lov-
 ed this people more for their kindness to
 us in this hour of trial. I have laid the
 green turf upon the grave of our slumber-
 ing infant in a small enclosure near the
 church in the midst of this extensive plain,
 over which thousands daily pass, without
 God, without hope, without spiritual life or
 light, but whom, with tens and hundreds of
 thousands of their successors we would la-
 bour to conduct to glory. God has kindly
 sustained us in our afflictions, and in our
 work thus far. He has brought to our aid
 Brother Ellis from Huaheieue, and we are
 daily expecting a large reinforcement from
 your well disciplined ranks, and we have
 the satisfaction to believe that the way is
 prepared for their entrance into this wide
 and opening field ; but they, as well as we,
 without faith and patience—nay, without
 special and divine support, would soon
 wither and faint and die, under the burden
 and heat of the day. Here, are no seats
 of ease, no days of leisure, no royal road
 to victory. But He, who hath chosen the
 weak things of the world to confound the
 mighty—He, is our hope and shield."

From the Missionary Herald.

THE JEWS.

*Letter from the Rev. Mr. Goodell to the
 Treasurer of the Boston Jews, Society.*

MALTA, May 3, 1823.

Dear Madam,—You will rejoice to hear,
 that an Association has recently been
 formed here, denominated "The Malta
 Jews' Society," the object of which is, to
 facilitate the operations of those Societies
 in America and Europe, that send agents
 or missionaries to seek the welfare of the
 children of Israel. The Deputy Commis-
 sary General of these islands was chair-
 man of the meeting, and has accepted the
 office of Treasurer of the Society. Ano-
 ther gentleman, connected with the Com-
 missaries, together with Dr. Naudi, are
 Secretaries. The committee consists of
 six, besides the Treasurer and Secretaries,
 of whom the Rev. Mr. Jowett, and two of
 our number, are a part. One of the first
 judges, and several other gentlemen of dis-
 tinction, and a number of ladies, were pre-
 sent, and became subscribers to the Socie-
 ty. The Rev. Mr. Way, whose name is
 familiar to all those, who are waiting for

the consolation of Israel, addressed the meeting in a speech of near two hours length, and was exceedingly impressive. You probably know, that a legacy of *three hundred thousand pounds sterling*, (\$1,333,333 33,) was left this gentleman, and that he devotes it all, together with his time, and talents, and *life*, to the good of Israel. He is now on his way to Jerusalem, and hopes to be there, "when the day of Pentecost is fully come." He has with him a converted Jew, a brother of the Syrian Bishop, who visited England a few years since, together with eight or nine other individuals, most of whom are from different countries and of different languages. That in Zechariah 8th chap. 23d verse, seems to be almost literally fulfilled:—"And it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

This may be considered as a new era in the religious history of Malta. The hands of those who love Zion, have been greatly strengthened, and their hearts greatly encouraged by this reinforcement. Indeed to see a vessel approach these shores, the whole cargo of which consisted of Bibles, and Missionaries, and Missionary Reports and Tracts, was truly a novel and interesting sight; and inspired the hope, that the time would come, when "*Missionary Packets*" would touch here, as regularly every month, as his Britannic Majesty's Packets now do.

Mr. Way has travelled extensively on the continent, has visited, I think, *all* the sovereigns of Europe, not even excepting His Holiness the Pope; and has, to use his own expression, "seen more Jews than Solomon, king of Israel, ever set his eyes upon." After he has visited Jerusalem, and perhaps Persia, he intends to go to the city, where "the disciples were first called christians," and, from its ruins, to build, if he can obtain permission from the Grand Signior, a chapel, a school room, &c. and to establish a christian colony. Indeed his head is as full of plans, and his hands as full of good works, as his heart is full of benevolence.

He sets sail this evening, and with all our hearts we bid him God speed. We all unite in hoping that your Society will send out a missionary the ensuing autumn. You will read the journal of our brethren in Egypt with grateful delight. We forward it, together with this, to Gibraltar in a few days.

That the blessing of Almighty God may attend your Society, and all Societies that have respect to the moral state of Jews or Gentiles, is the prayer of yours in the gospel.

WILLIAM GOODELL.

From the New York Observer.

LETTER FROM THE REV. MESSRS. GOODELL AND BIRD.

The following letter from the Rev. Messrs. Goodell and Bird, American Missionaries now residing at Malta, has just been received by a gentleman in this city, and politely handed to us for publication.

In our paper of the 16th inst. it is stated, that the expenses of Mr. Goodell are defrayed by ladies. This is incorrect. The Rev. Messrs. Goodell and Bird, are both supported by a society of Gentlemen, formed in this city and called 'The Palestine Association.'

"Malta, May 9th, 1823.

"Since we departed amidst your prayers, your benedictions, and tears, we can truly say, that 'goodness and mercy have followed us;' our Saviour has granted us a temporary residence at Malta, where we are now diligently pursuing the study of the necessary languages. We occupy a house which is sufficiently large for our three families, our printing press, our chapel, &c. On Sabbath evenings we have from 150 to 200 hearers; in the morning not so many. On Sabbath afternoon we have a Sabbath School, which consists of about seventy children, between 20 and 30 of whom are Greeks; some of them recite very accurately 100 verses each in the Greek Testament at a time. One of them last Sabbath recited 130 verses. Pray that the glory of the Lord may fill this our tabernacle; that 'the pillar of cloud may abide upon it by day, and the pillar of fire by night; that when this cloud is taken up, we may set forward on our journeys; and that when this rests, we may rest also.'

"Our brethren, Fisk and King together with Mr. Wolff, a converted Jew, have gone to the Holy Land. The three months they spent in Egypt, as you will learn by the public journals, they were in labours more abundant. They had opportunity of speaking of the things of God to Jews and Gentiles in seven different languages, disposed of about 300 copies of the Holy Scriptures, or parts of the same, in twelve different languages, and distributed more 2000 tracts, a part of which were printed at our press in Malta, now under the direction of Mr. Temple. At this press we have two men constantly employed, printing tracts in Italian and modern

Greek. Surely in 'the wilderness are rivers breaking forth, and streams in the desert.'

"We are happy to assure you, that the cause of the Jews is exciting an interest even in this dark land. Last week a Society was formed here called 'The Malta Jews' Society,' which promises to be exceedingly useful. Its particular object is, to facilitate the operations of those Societies in America or Europe that send missionaries to this part of the world. It was formed through the instrumentality of the Rev. Mr. Way; he and several others, among whom are the Rev. Mr. Lewis, a pious Captain in the British navy, a converted Jew, and the brother of the Syrian Bishop, are all going up to Jerusalem and hope to be there at the feast of Pentecost. Mr. Way, a few years since, came into the possession of three hundred thousand pounds sterling, and all this, with his strength and his life, he feels happy in devoting to 'build up the walls of Jerusalem which are broken down, and the gates thereof which are burnt with fire.'

"A circumstance has recently occurred here which, we trust, will tend to the furtherance of the Gospel. The Catholic Bishop has complained to his Excellency the Governor of these islands, that such a thing exists here as a 'Malta Bible Society,' and that some one had even dared to distribute the Gospel in the Maltese. The Chief Secretary, in the absence of his Excellency, has felt obliged, by the conditions on which the English possessed these islands, to notice these complaints. The Rev. Mr. Jowett, who is under the direction of the Church Missionary Society, has had several interviews with the Secretary, and has received and returned several written communications, and the affair has already awakened energy among the few friends of the Bible in this place; it has increased their union; inspired confidence in each other; and we all indulge the highest expectation of a great enlargement instead of any abridgement of our religious means.

"When we survey the difficulties before us, we say with confidence, 'Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.' We desire your prayers that our souls may never be discouraged.—We bow the knee unto the Father of our Lord Jesus Christ, that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in

the inner man,' that we may be 'always abounding in the work of the Lord.'

"In the fellowship of saints, we remain yours, &c.

"W. GOODELL,
"I. BIRD."

From the London Baptist Magazine.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.

The Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20.—The great room began to fill at six o'clock in the morning. (Breakfast was served in the Coffee-room.) At seven o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shennstone offered up prayer. The question being then put and carried,

Joseph Butterworth, Esq. M. P. on taking the chair, stated that the meeting was convened to hear the Report of the Baptist Society for Promoting the Gospel in Ireland, and had never yet assembled at a crisis so important as the present. The Laws and the Government of that ill-fated country had been set at defiance by a large portion of the population. Human benevolence had, during the last year, been most liberally exerted to supply the wants, and conciliate the affections, of the lower orders in Ireland. We had, however, found, that neither human laws, nor human benevolence, could of themselves effect the happiness of that people, and bring them into social order, without the superior influence of Divine grace on their hearts.—We must, therefore, look to a higher power than mere human instruments for accomplishing the great objects we had in view. This Society, most happily, provided the means which, under the blessing of God, might prove of incalculable benefit, especially to the rising generation. Education and the communication of scriptural knowledge would be the best means of promoting social order, and moral and religious improvement. The public papers had reported many particulars of the dreadful state of the South and West of Ireland; but it was too true that the actual condition of things there was much worse than had been generally known in this country.—The nightly burnings of property, destruction of cattle, and horrible murders, had now become of common occurrence. In certain districts, there was no security in country places, and the inhabitants had been driven into the towns for safety.—These awful facts respecting the conduct of the people too powerfully proved the absence of moral and religious principle.—

The British nation had of late years made great exertion for the salvation of the heathen world, but surely we ought not to neglect our own countrymen, and expend all our exertions on Missions in remote quarters of the globe; we ought not to confine our labours to distant vineyards, and neglect to sow the seeds of Christianity at home, where there was so large a field, so vast a wilderness. Notwithstanding, however, the awful condition of Ireland during the past year, he believed that the Society would find much encouragement in the details of the Report, which was about to be read, amply sufficient to excite their hopes, and to stimulate their utmost exertions for the support of this excellent Institution. He should not, therefore, longer detain the Meeting, with any farther observations, but request the Secretary to read the Report.

The following are brief extracts.

"The very destitute circumstances of the *native Irish*, engaged the early attention of this Society; and it is pleasing to know that the apathy which at that time prevailed, has given place to a general concern for supplying them with the means of instruction. Many schools have been established by this, and other societies, wherein those parents who wish it, may have their children instructed in the Irish language: and thousands of copies of the scriptures in Irish have been circulated for this use.

"The sentiments of a Noble Lord, the President of his Majesty's Council, upon this subject, justify the measures which have formed the chief feature of the Society's operations. In a speech at the Nineteenth Anniversary of the British and Foreign Bible Society, the Right Honourable Lord Harrowby, speaking of Ireland, said, 'I cannot set down without adding one word more, on a subject to which I feel it necessary to advert. From what has been stated in the Report, it is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated, through the instrumentality of this Society, in a nation, (which indeed ought not to be called a distinct nation, because it is part of ourselves) *and, in a language in which I should be happy to see still greater exertions made to spread the scriptures—the language of our neighbouring country, Ireland.* I am satisfied if any thing can be found to allay the terrors and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and the best mode in which that Gospel can be distributed, and the most

likely to overcome the prejudices of the people, is, to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, *but in their own tongue*, divested of every thing that can give it any unfavourable impression.'

"The employment of persons, natives of Ireland, to read the scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population. Their partialities for every thing Irish, have thus been interested, and their prejudices against Protestant Instructors shaken and overcome. Having conveyed the light of the Holy Scriptures to those who inhabit the mountains, bogs, and glens of Ireland; and furnished the *cabins* of those who were formerly known only by the appellation of the 'Wild Irish,' with pure christian instruction, (the glorious principles of the Reformation,) are circumstances that afford indeed matter for abundant thanksgivings to God. There is no instance perhaps in the history of modern missions, that will more justify the appellation of the prophet's language:—'*The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light hath sprung up.*'

"The number of the Sabbath and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers may be formed, from the report of the labours of *five* men in the county of Clare. They have read the scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them only has taught forty-seven adults to read the Irish perfectly.

"The Committee report that there are ninety-two day schools, and fourteen evening schools for adults, besides several Sunday-schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7500 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

"Mr. Wilson gives a statement of the improvement of the children in *three* schools, as it relates to their repeating chapters of the scriptures. Of the children examined upon the forementioned plan, more than sixty repeated ten chapters each; thirty repeated twenty chapters each; eight repeated sixty each; three upwards of one hundred each; two, one

hundred and sixteen each ; and one the surprising number of one hundred and twenty chapters. These last three were in the 'Haddington School,' supported by a gentleman in Scotland, in which there were seventy-three children present, the whole of whom are the children of Roman Catholic parents.

"The inspector of the Society's school in Erris, (situated at the north-west extremity of the kingdom, and where the inhabitants are in a dreadful state of destitution,) says, 'The scriptures are extensively circulated among the Roman Catholics in Erris, by means of our schools. Major B. the chief landholder has lately established a Protestant colony, by giving every Protestant a house and half an acre of land, during two lives. This measure, aided by the efforts of our Society, has already produced many beneficial changes. Several parents who are Roman Catholics, told me that they were very thankful to the charitable people in England, who were giving their children education *gratis*, and that they would not be prevented by either priest or monk, from sending them to the schools. I am happy to say, that one of the priests told me, he was favourable to the schools, and had given an invitation to the Rev. Mr. M'Kaag to come to his house whenever he visited the schools in Erris.'

"The Committee have placed the schools under the inspection of the Readers of the scriptures, and the superintendence of the Itinerant Ministers employed ; all of whom have, by their vigilance and integrity, entitled themselves fully to the confidence of the Society. The schools in Connaught are under the active superintendence of the Rev. Josiah Wilson, who resides at Boyle, in the county of Roscommon, and the Rev. John M'Kaag, who lives at Ballina, in the county of Sligo. Those in the county of Clare are superintended by the Rev. Wm. Thomas, who resides in Limeric ; those in the county of Cork, by the Rev. T. C. Keene, who resides in the city of Cork ; and those in the middle counties are regularly visited by the Rev. S. Davis of Clonmel, and Rev. Isaac M'Carthy of Tullamore.

"Before the committee close this part of their report, they would remind the Society of advantages resulting from making the native Irish acquainted with the scriptures, as it relates to the peace and welfare of Ireland. All their agents unite in the following testimony of Mr. Wm. Moore :— 'Wherever the scriptures are read or heard, there is loyalty ; and I defy the kingdom to produce an instance from the

commencement of our Society, of any person who has attended upon the reading of the scriptures, or has read them himself, having been apprehended, or charged with any insurrectionary practices : therefore, if it were only to save great expenses to the government, let the scriptures have free course ; and love to England, and loyalty to the government, will be the results.' As a corroboration of this statement, it is gratifying to find, that the late despatches from the Lord Lieutenant of Ireland, respecting the convulsed state of society, mentions 'part of the province of Connaught,' in connection with the province of Ulster, as being perfectly tranquil."

From the London Sailors' Magazine.

THE REV. W. H. ANGAS,
EUROPEAN SEA MISSIONARY.

If any thing could convince the most sceptical of the necessity and importance of an institution for the general benefit of Sailors in every port in England, and the world at large, it must be the mass of information continually pouring in upon us from various parts, both at home and abroad. We do most unfeignedly rejoice in the preaching of the gospel on board the Floating Chapel in the river Thames, and in the indefatigable labours of the Port of London Society connected with that ship ; but who does not see that local exertions alone are not sufficient to the great cause of marine salvation ? It was imperatively necessary that the "British and Foreign Seamen's Friend Society" should be established ; and there is scarcely a seaport in the British empire but has been influenced by its labours to adopt the most efficient plans to meliorate the deplorable condition of our hardy mariners. One circumstance is particularly worthy of remark ; that, while the Port of London Society exhibited to the world the *example* of a Floating Chapel, the Bethel Union has been *chiefly* instrumental in producing an *imitation* in the several ports where the gospel is now preached on board of different ships ; Having succeeded so effectually in this work at home, the friends of the latter institution have now the high honour from God of taking the lead in obtaining Floating Chapels abroad. The Rev. Mr. Ward, of Serampore, attended one of the earliest meetings of the Bethel Union in London, and nobly advocated the cause at the City of London Tavern. He witnessed the blessed effects of Floating Chapels established by the agency of this Society at Bristol and Liverpool ; and on his

arrival at Calcutta, he formed a *Bethel Society*, and fitted up a ship for preaching, under the patronage of his excellency the Governour-General of India. What this zealous Missionary accomplished in Asia, the Rev. W. H. Angas, the Sea Missionary of the Bethel Union, had also effected on the continent of Europe. The following journal of this valuable Agent will prove his influence with their excellencies the senate of Hamburg; and ere long we hope to hear that the frozen Elbe re-echoes the sound of the Gospel on board a Bethel ship, as well as the mouth of the Ganges. Surely the Redeemer's dominion will be from sea to sea, and from the river unto the ends of the earth. We will detain our readers from the interesting narrative of the Rev. W. H. Angas' winter campaign only one moment, to remark on the comparatively trifling expense with which all this has been accomplished. The amount of all the expenditures of the "British and Foreign Seamen's Friend Society," for the last year scarcely exceeded £650. Where is there an institution in the world that has accomplished so much good at so little expense? It is to the immortal honour of divine grace that the Rev. W. H. Angas is the Society's active and intelligent Missionary entirely at his own expense. Are not these the most persuasive arguments to urge the subscriptions of the friends of Seamen to the Society, which we hesitate not to call the British and Foreign Seamen's best Friend?

Operations in the port of Hamburg among British and American Seamen, from November, 1822.

Nov. 16, 1822.—Went on board of one of our own country ships, in which I asked the captain leave to preach on the morrow—Even though I offered to do it in the hold, (then empty,) he refused. A large American ship, the *Admittance*, of Boston, had just arrived from sea at her moorings—went on board of her. In the captain's absence, the chief mate very politely asked me down into the cabin, where I told him my object. For his own part, he thought it was not possible to make any alteration for the better in sailors, but I was at liberty to try there; but he thought they would have nothing at all to do with it, and therefore, to make sure of the crew's attendance, he advised me first to go amongst them myself, and see how they liked it. I did so. "My lads, will you hear a sermon to sailors if I preach one to you to-morrow?" After a considerable

pause, "Yes," said one, "I think it will do." "Come, said the mate, "let every one speak for himself." They all agreed, and, they all attended.

Nov. 17.—Their number was increased by captains, mates, and seamen, from the English ships who had seen the flag. The cabin was well filled with attentive hearers whilst I addressed them from Luke, xii. 31—"Seek ye first the kingdom," &c. At the close of the service, I fell into a pious conversation with an American Captain Fisher, from Salem. He appeared to take great interest in the Gospel's spread upon the great waters, and asked me to speak a word to his crew the following evening, which I did. My friend Mr. Beckett, of the respectable firm of Jackson and Beckett, accompanied me, and assisted in prayer and singing. The address was from Psalm cvii. 23.—"They who go down to the sea in ships," &c. Captain Fisher then concluded with prayer. The opportunity was, I trust, a profitable one. Before the first prayer, the crew of the brig, *Twist*, which had just arrived from sea, joined our number. It is not easy to express the pleasing emotions one feels from such an incident.

Nov. 24.—After Capt. Fisher's departure the flag was hoisted on board the bark *Hope*, of Greenock, whilst her captain discovered every disposition to render every accommodation his ship could afford. This he felt desirous of doing, not only for the cause's sake, but also because he knew such would meet the wishes of his owners, (the Messrs. Muirs, of Greenock, who are the well-known friends of seamen.) The attendance this day was encouraging.

Dec. 10.—A German waterman called at the request of an American, Capt. Mix, saying he was lying dangerously ill at a certain tavern, and that he begged of me to visit him. An hour was appointed, and I was there at the time—found him in bed, in much pain. Not knowing how many grains of sand remained in the glass, no time was lost in pointing him to Him who taketh away the sins of the world. His mind appeared to be tolerably intelligent, but as to the right way of salvation I found him resting upon his works. His pillar, however, appeared somewhat to give way as I spoke of the infinite righteousness of One who is the end of the law for righteousness. He listened with eagerness, and replied with the seriousness of a dying man with eternity in sight. From the strength of the fever, and the weakness of his frame, his efforts to speak were great. This solemn interview closed with prayer,

in which he appeared most heartily to unite. We then parted with an ardently expressed desire, on his part, for my return as early as possible. In passing through an adjacent room I perceived the nurse sitting. Stopped a while, and called her attention to the same things I had been saying to her patient. I pressed her to lay them well to heart, but, oh, the darkness in which she seemed to sit, and how little the dying had to expect from her as to what was of infinitely greater importance than all the care with which she could administer to his perishable part!

Second visit.—On my second visit I found the captain worse as to this life, but better I trust, as to that life which never dies. Having at our last parting recommended him to be much in prayer for the enlightening and quickening influence of the Holy Spirit, I was wishful to know, and was glad to find that my advice to him in this particular had not been forgotten. "Oh," said he, as I entered the room, "how glad I am to see you again! I have had several visitors since your last, but their discourse, though friendly in its way, is not for a man bordering, as I am, upon eternity. My desire to live appears much less than before; the world at best is, for its own sake, not worth living in."

During the week a poor unhappy man had been decapitated in a public manner without the gates of the city for murder. There were also some circumstances in this case which discovered very great atrocity of character. As public executions occur very seldom in Hamburg, this event was in every part of the town still the topic of conversation, nor did I think it an improper subject for my dying friend and brother seaman. After a few observations he remarked, that, from all that he had heard, the executed must have had a monstrous heart. "Not more, (said I,) than all men by nature." At this he appeared somewhat surprised, and replied. "What! do you think, sir, that we are all so totally bad at heart as all that?"—This gave an opportunity to show, from the blessed word, that utter depravity of our nature, of which even the most atrocious actions of men can give us but an insufficient idea. This explanation, I trust, was not lost, for, taking me earnestly by the hand, he said, with a tear glistening in his eye, "Ah! there is in me nothing good!" And when I quoted that sweet hymn of Cowper's, he was much affected, especially with that verse which begins—"The dying thief rejoiced to see that Saviour in his day," &c. and expressed his

willingness to quit every carnal hold, and be saved upon no higher footing.

Third visit.—I found my friend much composed both in body and in spirit. So much so, that he began to entertain a pleasing hope of being once more raised up. It was best I observed, to make up our mind for the worst, and if matters turned out better than our fears, it was well. This method was a safe one, as it prevented us being taken by surprise.—Among other things, he observed, that his family connections in New-York were among those who feared God, and he appeared alone to be the lost sheep. He pleased himself also with the thought of being able, ere long, to show me many pious letters he had received from them.—Our conversation in this interview was considerably interrupted by other persons coming in and going out. I lent him for his occasional reading, Clark's Promises. On rising to come away he took me by the hand, and, in a tone of tenderness and great solicitude, said, "But will you go without a word of prayer as usual?" How could I refuse to comply, had the occasion been less convenient than it appeared to be?

Fourth visit.—On this interview I found the captain much worse in body, but still composed in mind. He seemed to dwell, when at first I entered, much upon the late mysterious dealings of Providence with him, that his health should have been continued so as to enable him to fit his vessel for sea, and that he should be left behind in a foreign country, many thousand miles from home, never more perhaps to return. "Nevertheless, (said he,) should it please God to take me, I can leave all things, without a care, in his hands!" This he pronounced with a tone of firmness which left little doubt that he was sincere in what he said. But, above all, he seemed now enabled to rest his mortal all in the hands of Him who is able to keep it even to the end, in and through the great atoning sacrifice of His bleeding Son. This appeared now to be the only ground of his hope and his anchor, sure and steadfast. We parted again with prayer. The nurse informed me, that previous to this visit, the captain had some seasons of derangement, and in this state I found him when I called again, so that he could not be seen or spoken with. I returned a little time after, and found nothing left of him but his mortal part; but not without a hope of a happy meeting in that day when sea and land shall give up their dead.

NEW-HAVEN, SEPTEMBER 6.

CONTINENTAL SOCIETY.

A society bearing this title was formed in England, in 1818. Its object is the diffusion of religious knowledge over the Continent of Europe by native local preachers. The fifth anniversary of the Society was held in London, in May. The number of agents employed on the Continent is twenty, and the gospel has been preached in several hundred towns and villages. The expenditure of the last year was 1450£; and 62£ were collected at the annual meeting.

BUENOS AYRES.

It is stated in a foreign Journal, that a Bible Society has been established at Buenos Ayres, and that a few Protestants meet for social worship on the Lord's Day and at other times. It is reported also, that the Government of Buenos Ayres has renounced the supremacy of the Pope, placed the affairs of the Church under the direction of the civil authorities of the country, suppressed the monasteries and nunneries, and established the liberty of the press.

HOME MISSIONARY SOCIETY.

One of the annual sermons before the English Home Missionary Society, the present year, was preached by the Rev. Dr. Wardlaw. The contributions at the several Meetings amounted to £260. This society "has now twenty-four stations, employing twenty-two missionaries who preach in 189 villages, and have nearly three thousand children in their Sunday schools."

PORTRAIT OF COLUMBUS.

George C. Barrell, Esq. United States Consul at Malaga, obtained, on the suppression of the Cartuja, at Seville in Spain, by the aid of its Prior, an original portrait of Columbus. This painting is destined for the Capitol at Washington, and is accompanied by a certificate from the President of the National Museum at Seville.

MISSION TO HAYTI.

The Rev. Thomas Paul, late of Boston, has obtained after considerable solicitation, leave from President Boyer, to preach on the island. The following extracts of letters from Mr. Paul, are from the *Christian Watchman*.

"Port-au Prince, July, 16, 1823.

"I had an interview with the President, which lasted two hours; found him much of a gentleman. He treated me with kindness; but it was with some difficulty that I could prevail on him to grant me liberty to preach Christ on this Island. I was compelled to resort to all the arguments in my power,—that it would be for the spiritual and temporal good of thousands of precious souls. I told him what God was doing in the four quar-

ters of the world at present, in spreading his word and gospel; and the happy effects that resulted from it; and that I hoped this island would not be an exception to this happy reform. I told him that there were many in the Island who were Protestants, who would not attend to the [established] religion of the country; and that they had, both at the Cape and in this city, earnestly requested me to preach, and had spoken for a hall for that purpose. I told them, however, that I should decline until I had consulted the Government.—The result was, I obtained liberty. God willing, I hope to begin next Lord's day. Bless the Lord, O my soul, and forget not all his benefits!"

In a more recent letter, dated "*Cape Haytien*, August 6, 1823," Mr. PAUL writes,—

I have had a long interview with the President and Heads of Government, and have obtained liberty and protection of Government to preach."

Mrs. Judson's "Account of the Baptist Mission to the Burman Empire, in a Series of Letters addressed to a gentleman in London," is republishing in London.

COLONIZATION SOCIETY.

Intelligence of a melancholy nature has been received respecting the American Colonists in Africa. The brig *Oswego* has arrived in Baltimore, and her commander states that when he left Cape Montserado nearly all the surviving colonists were sick.

"The *Oswego* took out 61 settlers from Baltimore, who were all landed in good health, but who, previous to her sailing had died; and nearly all those remaining were sick of the fever, and it is not probable 20 will survive the present season. It has been most lamentable, that all the American settlers who have gone to Africa have chosen the most unfavourable season, arriving just at the commencement or in the midst, of the rainy season, they are almost sure to sicken and die.

"Dr. Ayres, who went out in the *Oswego* to assume the government of the colony, was taken sick a few days after he arrived, and was left very ill when the *Oswego* sailed. The Rev. Mr. Ashmun had partially recovered from his late illness.

"We also learn by a gentleman, passenger in the *Oswego*, that the Fort erected at Monrobia, Africa, for the protection of the American Colony, by Capt. Spence, officers and crew of the *Cyane*, disappeared in a tornado; the foundation being placed on round logs, the walls, although of considerable height and great weight, gently rolled away before the wind. Scarce a vestige of the fort remains."

MISSIONARY STATIONS.

It is stated in the *Missionary Herald* that as the last sheet of the number for September was going to press, communications from Bombay, Ceylon, and the Sandwich Islands were received "Those missions are evidently making advances in their appropriate work."

The fourteenth annual meeting of the American Board of Commissioners for Foreign Missions will be held in Boston, on the 17th instant.

The Rev. President Day of Yale College, was appointed the preacher of the annual sermon.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of 3,002,52 from July 13th, to August 12th, inclusive; besides \$505 in legacies, and various donations in clothing, &c.

ACADEMIC RECORD.

The annual commencement of Middlebury College was held on the 20th ult.—Seventeen were admitted to the degree of Bachelor of Arts, and nine to that of Master of Arts. Seventeen medical students were admitted to the degree of Doctor of Medicine.

The degree of Doctor of Divinity was conferred on the Rev. Bennet Tyler, President of Dartmouth College, Rev. Heman Humphrey of Pittsfield, and President elect of the Collegiate Institution at Amherst, and Rev. Henry Axtell of Geneva, in the State of New-York; and the degree of Doctor of Laws on the Hon. John N. Henry of Albany.

The annual commencement of the University at Cambridge, Mass. was held on the 27th ult.—37 were admitted to the degree of Bachelor of Arts; 46 to that of Master; 9 to that of Doctor in Medicine; 3 to that of Bachelor of Laws.

The Honorary Degree of LL. D. on His Excellency William Eustis, Hon. Dudley Atkins Tyng, and Hon. George Bliss.

Of Doctor of Divinity, on Rev. Charles Lowell, of Boston, and Professor Stuart, of Andover.

Of Doctor of Medicine.—John Bartlett, Esq. of Roxbury; Nathaniel Miller, Esq. of Brookline; and William Whitridge, Esq. of Tiverton, R. I.

For the Religious Intelligencer.

PERSIA.

A dissertation read before the Society of Inquiry respecting missions, in the Theological Seminary, Andover.

(Concluded from p. 203.)

H. What has been done towards spreading the gospel in Persia?

As yet there is no missionary establishment in any part of this country; but ever since the researches of Buchanan gave a new aspect to the missionary efforts of the age, the eyes of the christian world have been directed to it. To Henry Martyn, now designated in Persia by the title "Man of God," is due the praise of first entering the field, of preparing the way, and opening the door for the introduction of the gospel. Gladly would I pause, to pay a tribute to the memory of this beloved martyr to the religion of Jesus—to him, who nobly made an offering of his transcendent talents, and sacrificed his life, to carry salvation to the blinded devotees of the Prophet—to him, who, like an angel of mercy flew to the dark abodes of oppression and moral

desolation, tarried long enough to say "Glory to God in the highest, on earth peace, good will to men," and returned to his native seat. But I forbear—his works, a better monument, remain; and the seed which he has sown is now springing up we trust unto eternal life.

Perhaps I ought here to state on the authority of Buchanan, that there are now to be found in Persia, some copies of a version of the gospels into the Persian language, which was made in the fourth or fifth century, when christianity flourished there. It is a faithful version, but the dialect and orthography are so ancient, as scarcely to be intelligible at this time, even at Ispahan. Also that a translation was made under the auspices of Nadir Shah in 1740, but it was done so miserably, Mahomedans being chiefly employed in it, that the christian religion was brought into ridicule by it, rather than commended. The Romish church has had several missions in Persia for some centuries past, but as in all their missions they preached themselves, not Christ, their efforts amounted to little or nothing; so that the efforts for the conversion of Persia may be said to commence with Henry Martyn.

As the memoir of Martyn is at the hand of every one, I shall not enlarge on the events of his twelve months stay at Shiraz, but content myself with barely stating the results of his labors; and then present some facts which I have gleaned from the annals of various missionary societies, that may show the subsequent effects of these labors.

While at Shiraz, he accomplished the laborious task of translating the New Testament, and the Psalms of David, into the Persian language. I have before alluded to the treatise which he published, in answer to the attack of the Mahomedan professor of law, on the gospel. Two public arguments he held with the most learned and ingenious men in Shiraz; and almost every day, he preached Christ to some whom curiosity, or love of discussion, brought to see him. In all these discussions he asserted, and I may say triumphantly maintained the truth of the gospel, to the confusion of the gainsayers.

What now do facts that have since transpired, say of these labors? The Rev. Robert Pinkerton writes from St. Petersburg Jan. 1816 as follows. "The Arabic tract on Mahomedanism and Christianity made a great stir. Two learned Persians have successively undertaken to answer it, and their productions have been condemned by the public voice as inconclusive." A letter written some time in 1817 by an English gentleman, resident in Persia, to a distinguished nobleman in England, states that Mr. Martyn's discussions at Shiraz produced so deep an impression, that many were secretly converted, and the Moollahs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, to be refuted; and in various places eulogiums on the gospel were openly uttered. Another letter to the same nobleman from a Mahomedan in Persia, states the thorough conviction of the writer of the truth of christianity, obtained in part from the perusal of Mr. Martyn's books. After saying that he had carefully examined the various religions, and found the religion of Mohammed to be vain and false, he adds, "The result of the whole is, that I have adopted in my heart the christian religion;" and in a postscript he says "I have two brothers who are the same way of thinking with myself." Mr. Pinkerton in a second letter from St. Petersburg, speaks

farther of the impression Mr. Martyn's writings had produced. In this letter he mentions the arrival of Dr. Campbell, an accomplished oriental scholar, who had been travelling in Persia. Dr. Campbell states that the Persians are much more tolerant than the Turks, and in general fond of religious argument; that he himself held an argument with a Soofie in presence of the king, who listened attentively to the dispute; and that the heir apparent in conversing with him sometimes quoted the gospel in confirmation of what he was saying.

I will here notice an important fact which I find the Boston Recorder, taken from the London Baptist Magazine for Nov. 1813. "The Prince Royal is attempting to protect the christians in Persia. He assembled a divan at Tebriz, consisting of the principal doctors of the law, and proposed to them the following questions—"Was Christ a true prophet sent from God?—Are the laws of the gospel just? and, Is it lawful to blaspheme them? The two first were answered in the affirmative, and the last in the negative. These decisions have received a legal form, and the Prince in consequence, has punished one of his domestics for insulting a christian."

You will doubtless expect me to give some account of the progress and circulation of Mr. Martyn's New Testament. He commenced it June 17th 1811, and with the assistance of Mirza Seid Ali, completed it in five months. Intending to present the translation to the king in his own person, he undertook a journey from Shiraz to Teheran the capital; but on account of various obstacles, he failed of accomplishing his object. His mind, however, was relieved from anxiety, through the kindness of Sir Gore Ouseley the British ambassador at the court of Teheran; who promised to present it himself to the king. This, as he informs us in a letter to Lord Teignmouth, he did, on condition that the Shah should peruse the whole of it, and favor him with an opinion of its style. An extract from the very curious letter of the Shah in reply to Sir Gore, will best show the reception it met with.

"In the name of the Almighty God, whose glory is most excellent.

It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well wisher, Sir Gore Ouseley Bart, his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the holy books of the religion of Jesus, (upon whom and upon all prophets be peace and blessings) has reached us, and has proved highly acceptable to our august mind." After saying that he is particularly delighted with the easy and simple diction of the translation, and an abundance of other fine things, he adds—"Please the most Merciful God, we shall command the select servants who are admitted into our presence, to read to us the abovementioned book from the beginning to the end, that we may in most minute manner hear and comprehend its contents."

Sir Gore, in order to insure a favorable reception of it, had previously caused several copies to be made, and put into the hands of learned Soofies

who were about the person of the king, and who he knew would speak well of it.

In 1816 an octavo edition was published at Calcutta, by the Serampore missionaries. What has been done towards circulating it in Persia from this quarter, I am unable to learn; but Sir Gore Ouseley carried the original manuscript to St. Petersburg, where it was immediately printed, under his own superintendence, by the Russian Bible Society, and put into circulation.

This leads me to speak of the labors of the Edinburgh Missionary Society, as connected with Persia. In 1814 they established a mission at Astrachan, a Russian city on the northern shores of the Caspian. This city contains 70,000 inhabitants, and is the great thoroughfare between northern Europe and the east. Great numbers of Persian merchants resort hither for traffic; learned men also, and pilgrims pass through this place, with all of whom the missionaries have much intercourse; and being constantly supplied with the Testament by the Russian Bible Society, and with religious tracts in Arabic and Persian, by the Church Missionary Society, besides the productions of their own extensive printing establishment, they are daily loading these Persian visitants with glad tidings who carry it into all parts of their country. Recent accounts state, that the Persians who visit Astrachan, listen with great attention and interest to the instructions of the missionaries. Prince Galitzin to Lord Teignmouth, says, "copies of the New Testament are received by them with the greatest interest." Mr. Patterson writes to the same effect—"the eagerness with which the Persians receive, and the attention with which they read the New Testament exceeds all expectation." An interesting anecdote related by Dr. Pinkerton, shows still farther the influence of the Astrachan missionaries. "A Russian captain lately returned from Persia, mentioned to a friend, that when he was in that country he happened to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled, and listening with great attention to one who was reading the New Testament." From these statements, and many more that might be produced, it is evident that the gospel is fast finding its way into Persia.

III. What is the prospect for the conversion of Persia, and what encouragement for christian effort?

1. Her political relations to christian countries, within twenty years, have greatly changed. Formerly there was no such thing as diplomatic intercourse between Persia and the nations of Europe; but when, on account of her vicinity to the British possessions in India, and the aspiring views of Buonaparte who was suspected of having designs on that country through the medium of Persia, she began to assume an importance in the politics of Europe, both these nations solicited her alliance. Accordingly the French sent successively two embassies, and the English three; but the latter proving successful in the contest, an ambassador was obtained from the Shah to the court of St. James. On these accounts there has arisen a very sensible change in the feelings of the Persians towards christian nations, and especially towards the English. They no longer look upon them with that contempt so characteristic of Mahomedans; they begin to think that something may be learned from them, and some advantage gained by their friendship. The heir apparent has already avail-

himself of the assistance of the officers attached to the various embassies, and has solicited their instruction in the art of war, and discipline of troops. Accordingly the European dress and discipline have been introduced—the Prince himself setting the example; and, strange to tell, he consented to have his soldiers shaved—a proof that their strong national prejudices are giving way.

About the year 1800 the Russians commenced a war with Persia, which lasted thirteen years. During this war, they took from her all the country north of the Kur, that is, the provinces bordering on the western shores of the Caspian; and by the treaty of 1813 they still retain them. This part of Persia of course is open for christian effort; and any missionaries who may go there will be protected by the Emperor Alexander. Its vicinity to Astrachan would enable them to act in concert with the missionaries there, and to receive assistance from them. Indeed the Church Missionary Society have already conferred with Mr. Patterson, on the subject of establishing a mission at Baku, or some other place on the Caspian. This project is strongly recommended by Mr. Mitchel, missionary at Astrachan, and the Sultan Kategerry Krimgerry, a converted Tartar chief who has recently visited England, for the purpose of qualifying himself to become a missionary among his countrymen.

2. The character of Mahomedanism professed in Persia, and the state of it as represented by travellers, affords a strong ground of encouragement. The Mahomedans of Persia have long been satisfied with a mitigated system of faith, inasmuch that the Turks and Arabs call them heretics. That fundamental command of the Prophet to drink no wine, they wholly disregard. When Chardin was in Persia the king got so drunk at an entertainment that he was carried home to his palace; and when the late Persian ambassador went to England, Fattch Ali Shah advised him to eat and drink whatever he liked, and conform to the customs of the people among whom he resided.

3. The rapid increase of those sceptical philosophers the Soofies, is another ground of encouragement. It seems to portend the downfall of Mahomedanism, by principlessly at work in its very bosom; showing that the nation is ripe for a change. When we add to these things, the almost universal spirit of inquiry excited by the labors of Henry Martyn, and the strong love of religious discussion to which all the late travellers testify—nay more, when we consider that the gospel is fast penetrating every part of Persia; we have the highest reason to believe that the day of visitation is come, and that ere long the waning crescent will disappear before the beams of the Sun of righteousness.

Perhaps the question may arise in the minds of some, of what christian country is it the duty to attempt the conversion of Persia? or, more directly, is it the duty of christians in this country? After the facts which have now been presented, I think little doubt can remain, that to England the call is made. Her political relations with Persia, and the communication that has in consequence been established, the interest excited among the christians of Great Britain towards that country, and the advances already made, now pretty clearly that the work is theirs.

I shall conclude this dissertation by an extract from a letter of Mr. Patterson, relating to the

manner in which a mission ought to be conducted.

"Persia appears to be a most promising field for Protestant missions. All agree that if any are sent out, they ought not to go in the character of missionaries, but of learned men; and that they ought to confine themselves in the first instance, to learning the language and distributing the scriptures; and as opportunity offers, to enter on discussion with the learned Persians on religious subjects, of which they are said to be particularly fond; and although they maintain their tenets with warmth, they are not offended with the warmth of an opponent, provided he does not revile their prophet, or call them infidels."

OBITUARY.

From the Christian Spectator.

ZEPHANIAH SWIFT MOORE, was born at Palmer, Mass. Nov. 20, 1770. His parents Judah and Mary Moore, were highly respected for their piety and their faithfulness in the discharge of relative and social duties. By them he was dedicated to God in baptism, and early taught to reverence his holy name, and to remember the only Saviour of sinners. When he was seven or eight years of age, his parents removed with him to Wilmington, Vt. There he continued to labour with his father at farming, till he was about seventeen years of age. His advantages in obtaining even a common school education were small, as the town was then in an infant state. Such however was his thirst for knowledge, that he made much greater improvement than was common to others in similar circumstances. To use the language of a Rev. gentleman, one of his early associates, "From his childhood he possessed a mind peculiarly inquisitive. Investigation seemed descriptive of its very nature. The common amusements, so pleasing to others in early life, were to him without satisfaction; and were readily sacrificed for the acquisition of useful knowledge."

His ardent desire to improve his mind and become more extensively useful induced his parents, when he was about seventeen years of age, to think of giving him a public education; though they were in moderate circumstances, and could with difficulty meet the expense. He accordingly commenced his preparatory studies at an Academy in Bennington, Vt. and in his nineteenth year entered Dartmouth College. During his collegiate course he ranked with the first in his class; and he when he took his first degree, in 1793, he pronounced a philosophical oration on the causes and general phenomena of Earthquakes, which was received with distinguished approbation.

On leaving college he became Preceptor of the Academy in Londonderry, N. H. and taught for one year with universal satisfaction. After which he pursued the study of Divinity with the Rev. Charles Backus, D. D. of Somers, Ct. and was licensed as a preacher of the gospel by the committee of the Association of Tolland county, Ct. Feb. 3, 1796. After preaching in different places with uncommon reputation, and receiving several invitations to settle in the ministry, he finally accepted a call from the church and congregation in Leicester, Mass. and was ordained their Pastor, Jan. 10, 1798. During the whole of his ministry in Leicester, which was continued until Oct. 3, 1811, he enjoyed in a very high degree the confidence and affection of his people.

and exerted an influence peculiarly favourable to their moral, religious, and literary improvement. Near the close of his labours with them, he had the satisfaction of witnessing a revival of religion, as the result of which about thirty were added to his church. During one year or more, after the removal of Prof. Adams, he held the office of principal Preceptor in Leicester Academy; and fully sustained the high reputation which that seminary had acquired; while at the same time he continued to discharge with fidelity his pastoral duties.

In Oct. 1811 he accepted the appointment of Professor of Languages in Dartmouth College. The painful reluctance with which his people yielded to this call of Providence, may be regarded as additional proof of the high estimation in which their minister was held. The simple inquiry of his own mind, in relation to this and other appointments appeared to be, *'What would be pleasing to God, and most useful to man.'*

In his professorship at Dartmouth, associated as he was with eminent Instructors, he continued to grow in the estimation of the students, the faculty, and an enlightened community, till in 1815, he was elected to the Presidency of Williams College. Soon after his removal from Dartmouth, the Authorities of that College, as a testimony of their confidence and respect, conferred on him the Degree of Doctor of Divinity.

He was inaugurated President of Williams College at the annual commencement in Sept. 1815. He entered on the duties of his new station with promptitude, and continued to discharge them with ability and faithfulness. He raised the reputation of this as well as of every other institution with which he was connected.

In the spring of 1821, Dr. Moore was invited to preside over the Collegiate institution at Amherst; and in September following he was inaugurated as its first President. Here he had occasion for the exercise of all his prudence, and wisdom and talents, in organizing, and establishing the character of a new seminary, and securing to it the confidence of an enlightened and christian community. He engaged in this new and arduous enterprise with zeal, with energy, and with a humble reliance on the blessing of Almighty God. He lived to see the Institution furnished with two College buildings, a President's house, a Philosophical and a Chemical apparatus, a respectable Library, a competent number of Instructors, and about 100 students. He lived to celebrate its first Anniversary—to witness a revival of pure religion among the students—and to rejoice in the reflection, that upwards of eighty of them were hopefully pious, and preparing to shine as lights in the world. But while his sun was shining in meridian splendour—while his hopes and his prospects of usefulness on earth were daily brightening—suddenly and unexpectedly his Heavenly Father dismissed him from his labours here, and as we humbly trust, raised him to a sphere of more elevated happiness and more honourable employment in his kingdom of glory. His constitution, naturally firm, had become considerably impaired by the labours and cares which devolved upon him; he was seized with a bilious colic on Wednesday the 25th of June 1823; and died the Monday following in the 53d year of his age. While his disorder was preying rapidly upon the strength of his body, and manifestly portending a speedy dissolution, the Omnipotent Redeemer was present to comfort and support his soul. In

this situation he repeatedly expressed his deep and affecting sense of the goodness of God to a miserable sinner, and his humble confidence in the great atonement. And when his voice failed, and his eyes were growing dim, and closing in death, he could still whisper, for the honour of divine grace—*"God is my hope, my shield, and my exceeding great reward."*

In looking back upon the life of President Moore, it may be useful to contemplate his character, as a student, as a preacher, as an instructor of youth, and as a man in his domestic and social intercourse.

As a student, he ever entertained a very modest opinion of his own talents, but he knew that those talents were the gift of God; and that to God, he was accountable for the faithful improvement of them. He therefore from his youth, as he had opportunity, was ever diligent in cultivating his faculties, and storing his mind with such knowledge as might render him most useful to his fellow-men and most subservient to the glory of his Maker. His mind was never rapid in its movements; but he had patience and perseverance in the investigation of truth; and judgment, and taste, and stability of christian principle, in selecting and arranging his intellectual furniture, so that he was always ready to discharge with dignity and propriety, the duties to which Providence called him.

As a preacher, he exhibited the pure gospel of the Son of God with great simplicity. In his preparations for the pulpit, and in his addresses to sinners, he appeared to be ever actuated by a firm persuasion that the truths of God revealed in the bible, were the *sword of the Spirit*, and that these would be made effectual to the conviction, conversion, and sanctification of souls. Says a venerable clergyman, who was in habits of intimacy with him during his ministry at Leicester,—*"His powers of eloquence were not perhaps of the highest order, but they were good, and he was a popular, instructive, and impressive preacher; always correct, and always exhibiting an affectionate heart, a discriminating intellect, and a sound judgment. The whole circle of orthodox ministers in the vicinity were strongly attached to him, and his candour, good sense, and benignity of temper and carriage, secured to him, the respect of those who differed from him and them in their views of christian doctrines."* Several of his sermons, delivered on public occasions and afterwards printed, afford specimens of finished composition, as well as purity and elevation of thought. The last which he published, entitled *"Stewards of the Mysteries of God,"* may be read with profit and with interest by every student of Divinity, and by every lover of the Sacred Oracles.

As an instructor of youth, Dr. Moore peculiarly excelled. He regarded it as a sacred duty to become intimately acquainted with the capacities, dispositions, and habits of those with whose education he was entrusted. He ever considered *himself* in a great measure responsible for the manner in which they employed their time and talents, while under his care and influence. He possessed in a high degree the art of instructing his pupils by leading them to instruct *themselves*, by a regular, cheerful, and vigorous exercise of their own faculties. In government he ever manifested great energy and decision of character, united with tenderness and affection. His word was law,—but it was felt to be the law of

kindness and justice. In the office of President, the students under his care, ever regarded him not merely as their instructor and governor, but as their *father* and their *friend*.

As a man in his domestic and social intercourse, President Moore was an example of all that is lovely and praise-worthy. Soon after his settlement at Leicester, he was married to a daughter of Mr. Thomas Drury of Ward, Mass. and from that time his house was the dwelling place of harmony, of cheerfulness, of friendship, and unbounded hospitality. The sentiments expressed in a letter from the venerable clergyman, above alluded to, will meet with corresponding testimony in many a bosom, which has enjoyed the society of Dr. Moore. "He was the most pleasant christian companion, I must say, that I ever knew. With no man did I ever enjoy more unmingled satisfaction. He was always cheerful, even when indisposed. Our acquaintance was uniformly affectionate; and it is remembered by me at once with gratitude to God for having given me so valued a christian brother, and with tender regret, that with respect to us, he is no more. But so many and such high consolations hang around this awful event, that, though we deplore the loss, we cannot grieve very deeply."

From the life of President Moore, we learn that obscurity of birth or station furnishes no obstacle to the progress of real excellence, and no excuse for remaining comparatively useless. Let the young man of genius and modesty, whose heart God has inspired with zeal for his glory and love for his fellow-men, but whose mind appears to be chained down to earth by the pressure of circumstances—let him remember the example of this great and good man—let him use with diligence the means of improvement already in his power—let him commit his way unto the Lord; and if the God of providence designs him for eminent usefulness, the opportunity and the means of his advancement, will in some unexpected way be provided.

From the life of President Moore, parents in moderate circumstances, who discover in their offspring the pleasing evidence of piety and talents, and desires of usefulness, may be encouraged to make generous sacrifices in their behalf. Though it may at present appear exceedingly hard and difficult to dispense with their labour and to furnish to any considerable extent, the means of their education; yet if they do it with cheerfulness, and with a sincere regard for the honour of their heavenly Father, (who gave his only beloved Son a sacrifice for sinners,) God may bless them in their basket and their store, may reward them a thousand fold in this present evil world, and in the world to come, may afford them the joyful satisfaction of seeing their sons shining as the brightness of the firmament, and as the stars for ever and ever.

From the life of President Moore, not only parents, but all who are contributing for the education of pious and indigent young men may be encouraged to "go forward." It is, to a very considerable extent, by the blessing of God on the labours and the enterprise of such men as are raised from obscurity, that the inhabitants of our revolted world, are to be reclaimed, regenerated, and prepared for the glories of immortality. And who knows, benevolent man! but the humble object of your present charity, may become, like Dr. Moore, "a pillar in the church, and in the temple of science?" Who knows but that other

son of poverty in your neighbourhood, if encouraged by your liberality, may become the political saviour of your country, or the guardian angel of Christ's kingdom!

Finally from the life of President Moore, all who are now in the meridian of life and usefulness may be excited to do with their might whatsoever their hands find to do. "However faithful, amiable, and useful, he must die." But the recollection of having devoted his life laboriously for the honor of God and the good of his fellow-men, added no thorns to his dying pillow. And could he now speak from his throne in the heavens, he would repeat with more than his usual emphasis—"My brethren, be active, be faithful, for if you are ever raised to the paradise of God and admitted to the society of just men made perfect, you will not then regret any little extra exertions or sacrifices, you may now make, for enlightening immortal minds and saving immortal souls."

HON. JOHN TREADWELL.

The following remarks respecting the life and character of the venerable JOHN TREADWELL, who died lately at Farmington, is taken from the Connecticut Courant.

"His remains were committed to the grave on Wednesday, attended by a great concourse of people, who convened to pay their last respect to the memory of one of our most valued fellow citizens. A sermon was preached by the Rev. Mr. Porter, of Farmington, from Numbers xiv. 24. *But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherein he went; and his seed shall possess it.* We shall not at this time, attempt to portray the character of Governor TREADWELL—it will appear better from the pen of Mr. Porter, whose sermon on the occasion will, we understand, soon be put to press. Governor Treadwell for many years was held in great estimation by the people of this State—he has filled the most important stations under our State Government. He discharged the duties of Judge of the County Court for Hartford County, with great satisfaction to suitors and to the bar. He was a member of the Council for many years in succession; and probably no member of the board was more serviceable in the drafting of public laws, or more judicious in originating and directing legislative proceedings. He was Lieut. Governor of the State much of the time when Governor Trumbull, filled the office of Chief Magistrate, which will for a long period be considered as an important era in the history of our State—Governor Treadwell had no small influence in giving character to the measures of that period. On the death of Governor Trumbull, the legislature appointed Governor Treadwell to fill his place for the remainder of the year. His usefulness in the Church of Christ was extensive in this and the neighbouring States. We believe 'tis no disparagement to others to say that no man's opinion was as often consulted or equally influential with his, on the great and important subject of Christianity. He will be long remembered for his eminent piety. Strict in the discharge of moral and religious duties, yet free from bigotry, though he was always tenacious of principle, he has descended to the tomb, lamented by the intelligent and virtuous. He died as he lived, full of confidence and consolation in the merits of a Saviour.

POETRY.

Occasioned by the death of the Rev. James Richards, and extracted from "Hymns for the Monthly Concert."

Holy the place, whose kindly soil
Yields for the flesh its sweet repose,
Where rests the pilgrim free from toil,
Where the rich spice of fragrance blows:
Calui be his sleep, whose life
Was given to pain and God,
Who pass'd the vale of strife,
Which his great Master trod.

Who laid mortality's dim robe,
Covering of ills and sorrows, by,
To take the fadeless vesture, wove
By hands of Cherubim on high:
Who bade to time, adieu,
When its brief race was run,
Who hail'd, with steadfast view,
Eternity begun.

Spirit! upon the wings of prayer,
Enfranchised, thou hast gladly flown
To undiscovered glories, where
The ray that burns is from the throne.
Tears are the diadems,
Blest one! that deck thee now,
And souls redeem'd, the gems
That sparkle on thy brow.

Isle of the beauteous Indian deep!
Land of the godless pagan's shrine!
Weep, in your groves of odor weep,
Sigh mid the olive and the vine;
Haste, Ceylonese! and bring
Your tribute to the dead;
Your choicest chaplets fling
Upon the martyr's bed.

Sleep, true disciple! for thy rest,
The rest of piety, shall be
Soft as his dream, who on the breast
Of Jesus lean'd once peacefully.
Sleep, for upon thy grave
Shall tropic flowrets bloom;
And the young aloes wave
O'er thee its glad perfume.

W. B. TAPPAN.

SABBATH SCHOOL ANECDOTES.

From the Halsted Sunday School Union Report.

A young person about 14 or 15 years of age, who left one of our schools, and some time since removed to a distance, lately wrote to the secretary (who had reason to hope a work of grace was begun in her soul before she left the school) to open to him the feelings of her mind being unable to restrain them any longer, and after stating in a pleasing manner her Christian experience, she says, "I shall have reason to bless God, that ever I went to that school; but I did not go of myself, it was he directed my steps, and it was

there he first found me. I cannot tell you how I used to feel, when you used to talk to us of the way of salvation, least I should not have an interest in the Saviour; but now I feel some assurance I have an interest in him, for I find comfort from his promises, and from love to him, so that I think I could die for him."

From the Chatham Ebenezer Sunday School Union Report.

One who had formerly been a source of much trouble and uneasiness of mind to the teachers, (but now removed to a distant situation) has sent the kind expressions of his gratitude for the attention and instruction he received while in the Sabbath School, "which under the Divine blessing has been the means of enlightening his mind and bringing him to the knowledge and love of Christ," he is now a member of a Gospel church at Birmingham."

At a late Meeting of the Liverpool Marine Bible Society, it was well observed, that "From the dissemination of scriptural knowledge we are led to expect the most important results. We anticipate nothing less than a general renovation of the human race; we look for a period when such a moral grandeur shall be diffused over the face of society and the whole circle of human enjoyments, and such a consequent improvement be spread over the very soil, as shall, in the emphatic language of Scripture, 'Create new heavens, and a new earth, wherein dwelleth righteousness.'"

"With such joyful anticipations before us, and the assurance that this state of things is to be brought about, not by the age of miracles returning but by human agency, actively employed in scattering over the whole world the good seed of the Word of Life, what agency can be more powerful than the 'BIBLE SOCIETY?'"

ORDINATION.

On Tuesday the 12th Inst. at Bloomfield, New Jersey, by the Presbytery of Jersey, Mr. DANIEL W. LATHROP was solemnly set apart to the work of the Gospel Ministry, with a view to his labouring as an Evangelist, in the new settlements of our country west of the Alleghany Mountains. The Rev. Mr. Fisher preached the sermon from 2 Cor. ii. 16. "Who is sufficient for these things?" The Rev. Dr. McDowell presided and gave the charge to the Minister.

It is expected that a sermon will be preached the evening preceding Commencement, in the North Brick Church, when a collection will be taken up in aid of the funds of the Connecticut Education Society.

Died at Serampore, on the 7th of March, the Rev. WILLIAM WARD, who visited this country in 1821. Mr. W. was a victim to the Cholera Morbus, after one day's illness.

CONTENTS NO. 13.

Sandwich Mission—Station at Oahu	209	Baptist Soc. for promoting the Gospel in Ireland	213	Miss. to Havti.—Col. Soc.	218
—letter from Mr. Birmingham	211	Rev. W. A. Angas European Sea Missionary	215	Missionary Stations	in
The Jews—letter from Mr. Goodell	ib.	Continental Soc.—Buenos Ayres	213	Academic Record.—Persia	216
Letter from Messrs. Bird and Goodell	212	Home Miss. Soc.—Columbus ib.		Obituary—Rev. Z. S. Moore	217
				—Hon. J. Treadwell	219
				Poetry.	221